

這是天父世界

二元信仰

二元論：將生命分割成屬靈和屬世兩個部分。認為信仰只可能在屬靈的部分活出，並把屬世的部份視為絕對邪惡或無可救藥。

原因：尚未明白**創造論**的意義。

創造論的兩個重點：

1. 世界是屬於誰的？
2. 人生的最高使命是什麼？

認信：世界是屬於那位創造世界、又捨己拯救世界的神。人生的最高使命，不外乎在生活的每一部分中反映創造主榮美的本性。

世界的主

- 每當我們宣告上帝是創造天地的主，我們就是在肯定萬物皆屬乎他，也是他所深愛的。
- 神所創造的，沒有一物的本質是邪惡的（提前 4:1-5）。
- 在經文中，不只食物是美善的，連嫁娶也是被神看為善。我們通常只視大自然為神的創造，卻把人類社會的制度視為人類自己所構作的，而不是神創造的一部分。這種二元的觀念在聖經中從未出現過。反之，聖經視婚娶為神創造的一部分。
- 使徒信經：創造**天地**的主。
尼西亞信經：創造**天地**，並造**有形無形的萬物**的主。
- 我們的學業、事業、政治、經濟、婚姻，都是神所創造的，也都是他所看重的（羅馬書 13:1-2；彼得前書 2:13）。

This is My Father's World

Dualistic Faith

Dualism: Dividing life into two realms --- the sacred and the profane, and believing that the Christian faith can only be expressed in the realm of the sacred, and that the realm of the profane is inherently evil, devoid of any hope of redemption.

Reason: Forgetting that God is the “Creator of Heaven and Earth.”

The Two Pillars of Creationism:

1. Whose world is this?
2. What is the purpose of life?

Confession: The world owes its existence to its rightful Lord, God, who sacrificed Himself in order to redeem His handiwork. The purpose of Man's existence is to reflect the goodness of this God in our daily living.

The Master of the Creation

- Whenever we confess our faith in the Creator God, we are proclaiming that He, and He alone is the master of the creation, a world whom he deeply loves and cherishes.
- The creation is not inherently evil (1 Tim 4:1-5).
- Not only does Paul view food as essentially good, he holds an analogous view on marriage, a human institution. This is contrary to the common belief that human institutions are not part of God's good creation.
- *Apostles' Creed*: Maker of heaven and earth.
Nicene Creed: Maker of heaven and earth, and of all things visible and invisible.
- Our school, career, politics, economy and families are all part of God's creation. They are all dear to God's heart (Rom 13:1-2; 1 Pet 2:13).

文化使命

- 為何神看造物為美好的呢？因為他們順服在神的旨意中，反映著神本性的美善（詩篇 19:1-4）。
- 作為造物的最高峰，神把至重至善的使命交付給人（創世紀 1:26-31）。
- 文化使命：在管治大地和群體生活中反映神美善的本性（神的形象）。

重新認識福音

1. 世界的主

- 墮落的不只是人，而是整個創造（羅馬書 8:18-23）。
- 神的拯救不是要廢掉創造，而是要成全創造的心意。
- 拯救世界的，無非是那位創造世界，深愛世界，又為世界捨己的創造主。他藉著十字架，要把世界挽回，使她從投創造主的懷抱（歌羅西書 1:15-20）。
- 因此，當我們面對世界、面對社會時，我們要記著，這些都是神在十字架上要挽回的一部分。

2. 文化使命

- 人類的墮落不外是對神託付他的文化使命作出反叛。
- 所以保羅稱得救的信徒為神的新創造（哥林多後書 5:17；加拉太書 6:15）。是以得救的人要重新學習成為創造主的形象（歌羅西書 3:10）。
- 因此，得救的信徒不應該在教會中逃避生活，而是要重返生活中侍奉上帝。

分割與整合

- 信仰不是星期五、六、日，關在教會四壁內幹的事。它不是我們生活的其中一部份，而是我們的全部。
- 我們期望的，不是要把神放在教會、家庭、學業、事業之上，而是要在這一切之中榮耀他。

The Cultural Mandate

- Why is the creation “good” in the eyes of her creator? They exist in accordance to the will of God, reflecting His goodness and beauty (Ps 19:1-4).
- As the climax of creation, God calls Man to take up the cultural mandate (Gen 1:26-31).
- *Cultural Mandate*: To reflect God’s goodness as we rule the earth and build communities (i.e., image of God).

Hearing the Gospel Once Again

1. The Master of Creation

- Fallen is not only man, but the entire creation (Rom 8:18-23).
- God’s salvation is not to abolish the creation, but to redeem it and thus fulfill the original purpose of creation.
- God loves the world so deeply, that He sent His only begotten Son to die on the cross, so that the world, the creation, may be saved (Col 1:15-20).
- When we face the world and our society, we have to bear in mind that they are the reasons why Jesus was hung on the cross.

2. The Cultural Mandate

- The essence of the Fall is that Man failed to live out the cultural mandate.
- Paul sees the believers as constituting the “new creation” of God (2 Cor 5:17; Gal 6:15). As such they are to become the image of their Creator (Col 3:10).
- Therefore, Christians are not called to hide in their church, but to serve the Lord by engaging the culture around them.

Segregation and Integration

- Faith is not something we do over the weekend, in the comfort of the church. Not only is faith a significant part of our life style, but it is our all in all.
- We are not to put God *above* all things, but to glorify Him *in* all things.

If God is not the Lord of all, He is not the Lord at all.

Abraham Kuyper